of the Absolute holds all these states or powers of
its consciousness together as a single indivisible
being looking at all itself in manifestation with a
simultaneous self-vision.
Concentration in this sense of self-held dwelling'
in itself or on itself as object may be said then
to belong to the very nature of conscious being.
For, although there is an infinite extension of
consciousness and a diffusion of consciousness, it
is a self-held self-contained extension or a self-held
self-contained diffusion. Although there may seem
to be a dispersion of its energies, that is in
reality a form of distribution, and is only possible
in a superficial field because it is supported
by an underlying self-held concentration. An
exclusive concentration on or in a single subject
or object or domain of being or movement
is not a denial or departure from the Spirit's
awareness, it is one form of the self-gathering of the
power of Tapas. But when the concentration is
exclusive, it brings about a holding back behind
it of the rest of self-knowledge. It may be aware
of the rest all the time, yet act as if it were not
aware of it; that would not be a state or act of

Ignorance: but if the consciousness erects by the
concentration a wall of exclusion limiting itself to
a single field, domain or habitation in the move-
ment so that it is aware only of that or aware of
all the rest as outside itself, then we have a
principle of self-limiting knowledge which can result